1; Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 last quarter of the twelfth century. Soon followed
[297] Catholic monks as missionaries. When peaceful means of conversion had no notable success, stronger methods were used, and in three decades (1199-1229) Bishop Albert had, with the support of the Roman Catholic Church and the various German states, converted the Baltic peoples to Christianity and, at the same time, had gone a long way toward subjugating them by fire and sword to the rule of the German knights.
[360] In 1200 he arrived with a great force of crusaders at the mouth of the Daugava River, where he founded the next year the city of Riga and, in a short time, had subjugated the Livonians and Latvians. The Order of Knights, called "Brothers of the Sword," was also established.

The conquest of the Estonians proved to be more difficult. Although the German knights

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

600 The basic characteristics of the Estonian folk religion, rudiments of which have survived throughout the Christian era up to the present time, were animism and a close relationship to the dead. Since the beliefs now survive more as popular superstitions and folklore, a fuller description of them may be found in Subparagraph 1h.

177 797 The first contacts of the Estonians with Christianity were through the Greek Catholic eastern Slavs, at which time the ancestors of the Setus were converted to the Greek Catholic faith. The overwhelming majority of the Estonians were baptized in the Roman Catholic faith in the first

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

half of the thirteenth century by German priests
177
797 who followed in the footsteps of the German Order of Knights. However, because all of the preaching was carried on in a language foreign to the congregations, the influence of Christianity remained rather superficial unti the reformation, and the people continued to worship their old gods and spirits in the holy woods (hiis).
797 But after 1523, when the reformation arrived in Estonia, even though the ministers were still Germans whose knowledge of Estonian was frequently poor, the Christian religion was nevertheless brought closer to the people and there were attempts to procure religious literature in
779 the language of the natives. Martin Luther's Small Catechism was published in Estonian in 1535--the first printed book in Estonian--but it took over two hundred years before the whole

[see cat. 116, pp 167-71

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

797 Bible appeared in Estonian (1739). In the first part of the eighteenth century a pietistic movement (Herrnhut) spread in the Baltic area and its Congregation of Brethren, with its popular and simple teaching, touched deeply the hearts of the enslaved people, so that a great rise in religious and moral life was noticeable. The tremendous popularity of this movement among the Estonian peasants was due to the fact that the German Lutheran ministers belonged, in the opinion of the people, to the same class as the people's oppressors, the nobility, and never came close to the suffering people and their physical and spiritual needs. With some exceptions, they remained always distant and foreign. The pietist movement continued its positive influence on the religious life of the Estonians throughout the eighteenth and nineteenth

• 797 centuries, often fluctuating in its strength--reaching its peak in the middle of the nineteenth century, then retreating slowly under the opposition of the Church and the competition from other movements, especially the National Awakening.[1]

In the middle of the nineteenth century, the Greek Catholic or Russian Orthodox Church promised social and economic benefits to those who changed to this creed. In their desperate economic situation, some ten per cent of the Estonians in the government of Livonia changed their creed, but many of them soon turned back to the Lutheran Church when the promised improvements did not become reality. But the Russian authorities soon forbade the return to ooo Lutheranism. Until 1905 the Greek Orthodox Church was the established church in Czarist Russia--then religious restrictions were

[1] [see cat. 116, pp. 26- -239- 33 -- Analyst]

11: Scheffer O-4,5 (ca. 1660) 1704

EP4 Lapps
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It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Government, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4, 5 (ca. 1660) 1704

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several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz*. *Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot